

[JULY.

Religious Intelligence

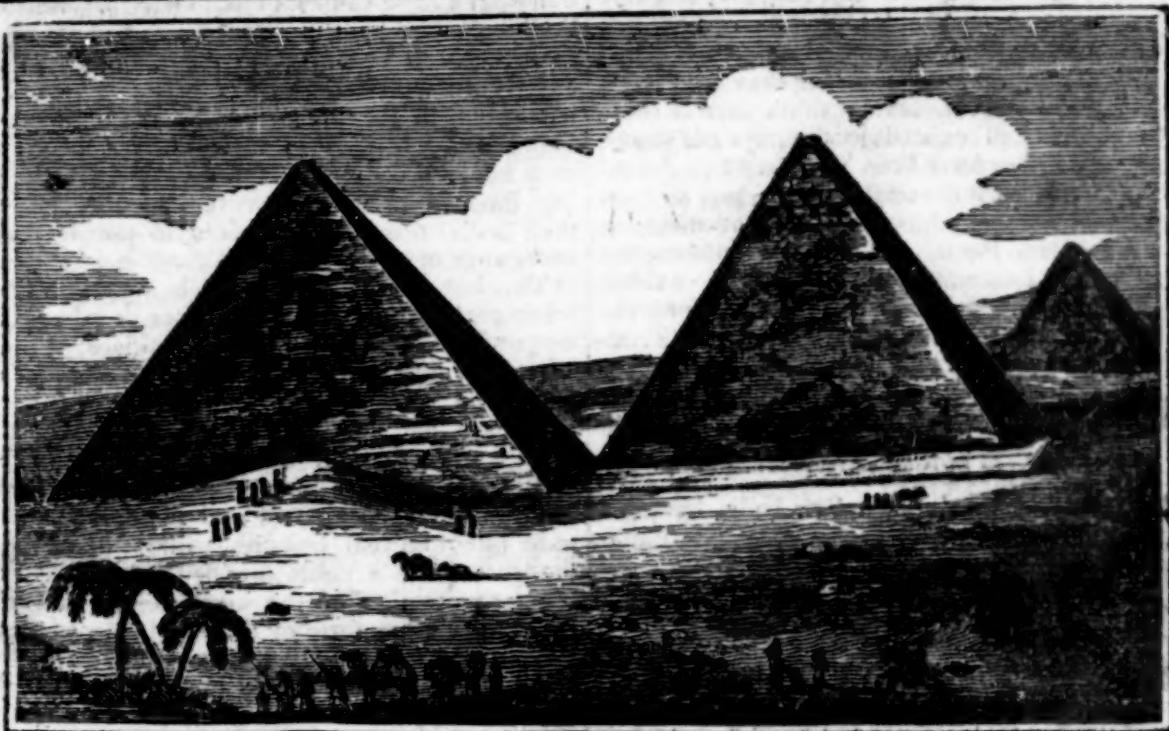
"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XII.



THE PYRAMIDS OF DJIZEH.

The tapering Pyramid the Egyptian's pride,
And wonder of the world, whose spiky top
Has wounded the thick cloud, and long out-lived
The angry shaking of the winter's storm.—BLAIR.

THE Pyramids of Egypt have been so very often described, and at the present time engage in no ordinary degree the attention of the public, by the descriptions of Mr. Belzoni's researches, of whom I had heard so much in that country, that I might justly incur the imputation of presumption, were I to attempt to say more respecting these massy objects than that powerful impression which they produced on my own feelings. The oldest historians speak of these vast piles, as the principal antiquities of all the ancient works of human art. No tradition that can be relied upon extends to that exact period in which the pyramids were formed, and therefore all must be held as conjecture respecting their construction. Some persons have been disposed to believe they are relics of antediluvian labor, that have withstood the deluge. What was however the particular form of scaffolding used to rear such tremendous objects has always been to me a particular difficulty. The greatest appears to cover a base of eleven acres of ground; or equal, according to my information, to

the area of Lincoln's Inn Fields, in London, and the altitude may be nearly about that of Arthur's Seat at Edinburgh, nor does the stupendous edifice appear less imposing in its grandeur than that lofty mountain. I entered the recesses of the interior, which in many parts appeared as if I were climbing up a chimney, and I saw all those objects which are usually inspected by travellers. I penetrated to the centre of that which Mr. Belzoni has in some degree rendered a monument to his own indefatigable perseverance, by having discovered a passage into the sepulchral chamber, where there is a sarcophagus which was opened by this persevering traveller; and although as I have been informed, some who have visited the spot have pretended to have discovered large human bones, and brought them to England, yet I have the best reason to believe no such remains were found at the time he opened that tomb. On this occasion I was attended by several Arabs from the village, almost completely naked, and holding lights in their hands. The large dark chamber, lighted sparingly by their matches, the silence of the spot, the pestilential atmosphere, the figure of the Arabs, with their sparkling eyes and savage grins, and the whole of us who entered the place being,

covered with dust, rendered the scene truly terrific.

It has been maintained by many that these pyramids are nearly solid, but this must be a mere conjecture, since there is no other ground for this idea but their striking external appearance. It is, however, for what particular purpose these prodigious structures have been erected, which has occasioned so much speculation from the learned. Herodotus gives something like a history of them; but it can only be considered as tradition, unworthy of that confidence which is due to an authentic account. That these were monumental cannot be denied, but perhaps they were only so in the same manner as our cathedrals are, and may in reality have been temples, in which venerated ashes were deposited, and not altogether founded expressly for those kings to which they are ascribed. I am, however, led to think that if these vast buildings had existed in the days of Moses, they would either have been mentioned or described by him; and it is certainly a curious circumstance that no notice has been taken of them, at least previous to the time of Solomon, although a very intimate intercourse appears to have existed between the Egyptians and the Israelites from the period of their emigration.—*Rae Wilson's Travels.*

The following account of the principal Pyramids of Egypt, is given in Rollin's Ancient History.

A Pyramid is a solid or hollow body, having a large and generally a square base, and terminating in a point.

There were three pyramids in Egypt more famous than the rest, one whereof deserved to be ranked among the seven wonders of the world; they did not stand very far from the city of Memphis. I shall take notice here only of the largest of the three. This pyramid, like the rest, was built on a rock, having a square base, cut on the outside as so many steps, and decreasing gradually quite to the summit. It was built with stones of a prodigious size, the least of which were thirty feet long, wrought with wonderful art, and covered with hieroglyphics. According to several ancient authors, each side was 800 feet broad, and as many high. The summit of the pyramid, which to those who viewed it from below seemed a point, was a fine platform, composed of ten or twelve massive stones, and each side of that platform 16 or 18 feet long.

M. de Chazelles, of the Academy of Sciences, who went purposely on the spot in 1803, gives us the following dimensions: the side of the square base, 660 feet; the perpendicular height, 466 1-2; the solid contents, 313,590 cubical fathoms: 100,000 men were constantly employed about this work, and were relieved every three months by the same number.

Ten complete years were spent in hewing out the stones, either in Arabia or Ethiopia, and in conveying them to Egypt; and twenty years more in building this immense edifice, the inside of which contained numberless rooms and apartments. There were expressed on the pyramid, in Egyptian characters, the sums it cost only in garlics, leeks, and onions, and the like, for the workmen; and the whole amounted to 1,600 talents of silver, that is, 4,500,000 French livres; from

whence it was easy to conjecture what the whole must have amounted to.

Such were the famous Egyptian pyramids, which, by their figure as well as size, have triumphed over the injuries of time and the Barbarians. But what efforts soever men may make, their nothingness will always appear. These pyramids were tombs; and there is still to be seen in the middle of the largest, an empty sepulchre, cut out of one entire stone, about three feet deep and broad, and a little above six feet long. Thus all this bustle, all this expense, and all the labors of so many thousand men, ended in procuring a prince, in this vast and almost boundless pile of building, a little vault six feet in length. Besides, the kings who built these pyramids had it not in their power to be buried in them, and so did not enjoy the sepulchre they had built. The public hatred which they incurred, by reason of their unheard of cruelties to their subjects, in laying such heavy tasks upon them, occasioned their being interred in some obscure place, to prevent their bodies from being exposed to the fury and vengeance of the populace.

This last circumstance, which historians have taken particular notice of, teaches us what judgment we ought to pass on these edifices, so much boasted of by the ancients. It is but just to remark and esteem the noble genius which the Egyptians had for architecture; a genius that prompted them, from the earliest times, and before they could have any models to imitate, to aim in all things at the grand and magnificent; and to be intent on real beauties, without deviating in the least from a noble simplicity, in which the highest perfection of the art consists. But what idea ought we to form of those princes, who considered as something grand the raising by a multitude of hands, and by the help of money, immense structures, with the sole view of rendering their names immortal; and who did not scruple to destroy thousands of their subjects to satisfy their vain-glory! They differed very much from the Romans, who sought to immortalize themselves by works of a magnificent kind, but at the same time of public utility.

Pliny gives us in a few words, a just idea of these pyramids, when he calls them a foolish and useless ostentation of the wealth of the Egyptian kings: *Regnum pecuniae otiosa ac stulta ostentatio*; and adds, that by a just punishment their memory is buried in oblivion, the historians not agreeing among themselves about the names of those who first raised those vain monuments. *Inter eos non constat a quibus factae sint, justissimo casu oblitteratis tantæ vanitatis auctoribus.* In a word, according to the judicious remarks of Diodorus, the industry of the architects of those pyramids is no less valuable and praise-worthy than the design of the Egyptian kings contemptible and ridiculous.

But what we should most admire in these ancient monuments, is the true and standing evidence they give of the skill of the Egyptians in astronomy; that is, in a science which seems incapable of being brought to perfection, but by a long series of years, and a great number of observations. M. de Chazelles, when he measured the great pyramid in question, found that the four sides of it were turned exactly to the four quarters of the world; and consequently showed the true

meridian of that place. Now, as so exact a situation was in all probability purposely pitched upon by those who piled up this huge mass of stones, above three thousand years ago, it follows, that during so long a space of time, there has been no alteration in the heavens in that respect, or, which amounts to the same thing, in the poles of the earth or the meridians. This M. de Fontenelle remarks in his eulogium of M. de Chazelles.

THE REFORMATION IN IRELAND.

We have long considered the state of the Catholics in Ireland more degraded and desperate than that of heathen idolaters. In addition to their extreme ignorance and abominable superstitions, there is all the cunning and subtilty of a host of priests, whose very existence depends upon the people's being kept in ignorance,—but Babylon must fall. The rock cut out of the mountain will break it in pieces—the plans which have been in operation for some time past, will effect a change—the Bible will renovate the world.

In addition to the several benevolent societies which have been engaged in this important enterprise, a new one has been lately added to the number denominated the "British Society for the promotion of the principles of the Reformation." The seed that has been sown for a few years past, through the instrumentality of the Bible, and Sabbath schools, and native readers, is beginning to bear fruit, as will be seen by the following items selected from various reports.

The Schools in Ireland, under the patronage of the Hibernian Society, are stated to be 977 in number, and the scholars 63,122. Of 511 day-schools, included in the above, 251 are under the direction of clergymen of the Established Church, 26 under the superintendence of ministers of other denominations, 169 in connexion with noblemen, ladies and gentlemen, and 65 have no regular patrons and visitors. The number of adult scholars has increased during the year, from 2024 to 8907.

The Report of the Irish Evangelical Society contains the following statements:—

"The committee learn with joy, that in Ireland there are now 11,283 schools, having 560,000 [568, 964, says the School Committees' Rep.] scholars, and that in 5,058 of that number, the Bible constantly is read. With equal joy they learn, that, connected with the Sunday Schools of Ireland, there are now 1804 schools, attended by 18,255 gratuitous teachers, and that 152,391 scholars there, on each returning Sabbath, learn to consecrate to God his holy day, and are prepared for that further and happy cultivation which the preaching of the Gospel will supply. They see the opening of a thousand springs amid arid wastes, which the preaching of the Gospel may unite into a noble stream, that shall flow and fertilize, and make the moral desert fruitful as "the Garden of the Lord."

Capt. GORDON, R. N. said he held in his hand a pamphlet written by the Rev. Mr. Doyle, which was addressed by that gentleman to the whole Catholic body, and designed to point out the necessity for increased means of education. It described the moral condition of Ireland generally, and was written by one of the most intelligent and respectable of her ministers. The writer stated, that he believed that few were ignorant of what

were called the great stations in Ireland, where the Catholics voluntarily submitted, on particular occasions, to certain grievous penances; but what he had witnessed occurred at one of the minor stations.

He had been paying a visit to a friend in Connaught; and it happened that at that time the festival at the well of St. Lesser was to be celebrated. He had expected that about five hundred or one thousand persons would have assembled; but his surprise was great when he found that there were not fewer than twenty thousand persons on the spot, and that seventy or eighty tents were erected in order to supply them with provisions. The station boasted of a holy well, a holy stone, and a holy tree. The ceremony began with the sprinkling of water; after which the votaries crept three times round the well on their bare knees, when, coming in contact with the sharp stony bottom left by the recession of the water, were shockingly lacerated. They next went to the stone, where they performed similar devotions. From the stone they came to the tree, which they invoked also on their bare knees, and kissed repeatedly. (Hear, hear.) The ceremony lasted three days; and as the number shifted three times each day, he should suppose that during the whole period there were at least two hundred thousand persons present. (Hear, hear.) After that painful penance had ceased, they began drinking and rioting, and every species of low debauchery was perpetrated during the three days. Was such an exhibition he would ask, not a proof of the extent to which the lower orders were sunk in a gross and debasing superstition? Was that superstition not as debasing as any which prevailed in Hindostan? In the one case, worship was paid to "stocks and stones;" in the other, imaginary power was shadowed forth in various fantastic shapes, or the elements of nature were worshipped in their simple forms.

* * * * *

He had heard much of the disposition of the Roman Catholic priesthood to promote education and peace throughout the country; and had heard it echoed and re-echoed from all their meetings, that they had exerted themselves in the most praiseworthy manner for the education of the children; and the result of their exertions was stated to be that not less 400,000 children were inmates of the schools. Unfortunately for them, a document had made its appearance which gave a minute analysis of the extent to which, and the parties by whom, Irish education had been promoted. He alluded to the Second Report of the Irish Commissioners on Education. From that it appeared, that there were in Ireland 11,828 schools, containing 588,984 scholars; and he asked to what proportion the Irish priests laid claim of that number? It was sworn before the magistrates—for be it remembered that the statement was not founded on surmise or bare assertion—that there were only 352 schools under the Roman Catholic priests, which contained 33,529 scholars. (Hear, hear, hear.)

The popular works were of the most motley description. Some of them were styled, "The Seven Members and Ministers of Rome;" "Captain Grant and the Highwayman;" "The Feast of Love;" (a laugh,) "The Garden of Love;" "The Devil and Dr. Faustus;" and the "Catechism of the Irish History," &c. These books

were allowed to be circulated freely among the people, while the Book of Revelation was denied to them.

JOHN WILKS, Esq. alluded to the Catholic religion and the Catholic priesthood, with hesitation and regret. In England and Ireland he had estimable friends who profess that faith. He would hush any accusing voice, or shield them with his body from a persecuting stroke. But, as the report affirmed, Antichrist is there seated on the throne of the Redeemer, awaiting the hour of doom; and he regarded Antichrist as alike the foe of God and man. Feeling as a Christian Protestant, it would be unkindness or servility to mask the truth. To him the Catholic religion appeared full of dark and deadly errors; a mortiferous, an ill-omened creed. Spirit of Wickliffe! who beamed a morning star amid deep gloom! Spirit of Wickliffe! who waged an early war against this enemy to liberty and truth, and whose ashes were, after forty years, dishonored by persecutors, and scattered in the Swift; was it against some ideal evil thou didst prepare for conflict and arouse to arms? Spirits of Luther and Melanchthon! was it to correct some trivial imperfection, to uproot some weeding of mistake, ye endured such calumnies and toils? Spirits of Huss and Jerome! or of our own Crammer and Taylor, Latimer and Ridley! tell us, was it against some innoxious sentiments or forms of worship ye struggled, when ye lived and died? Had being no bliss, earth no beauty, spring no loveliness, learning no attraction, friendship no delight, that ye should rush, heedless or besotted, on such agony and tortures, such heart-appalling deaths, to promote some visionary good, to reform some mere visionary ill? (Enthusiastic applause.) No! the wisest and best of our forefathers have regarded the Catholic religion, with its corruptions and abuses, as unscriptural and dangerous, hostile to the present welfare and final happiness of man. (Cheers.) Where least effective, it is least injurious; and in the regions where it rules with unmitigated sway, the darkness is gross, the chains are iron, the wretchedness intense. In few countries is that sway paramount as in Ireland—and what country more demands sympathy and aid? (Hear.) The learned speaker then adverted to the almost pagan ignorance of the Bible and the Christian faith in parts of Connaught—to the superstitions as to fairies, as to evil days and charms—to the extortions, cursings, and excommunications of the priests—to the pilgrimages and heathen rites encouraged and indulged—to the holy well near Tralee, where the sick and sinful expect cure and pardon; the sacred rock at Declan, through which 1,100 persons pass, with rent apparel and wounded limbs, in one day; to the ascent, 2,000 feet above the level of the sea, on bare hands and knees, and occasionally with the loss of life, to the summit of St. Patrick's mount—and to scenes and circumstances that produced, through the assembly, shuddering and dismay. He then produced some printed copies of an ill-spelt amulet against ague and fever, for which the priests charged two or three tenpennies, and on whose virtues the Irish highlanders placed implicit faith; and inquired whether Ireland did not need some instruction, some moral reformation, some spiritual liberty, some instant help? (Much applause.)

The Hon. and Rev. GERARD NOEL presented

a donation of two shillings, which he said had been forwarded to him from Ireland as the gift of a deaf and dumb boy.

The Earl of Roden, read a series of resolutions passed by nearly 300 Roman Catholic teachers, members and scholars, belonging to the Irish Society, in which they expressed a desire on the part of themselves and their fellow-men, to read the Scripture in the vulgar tongue; and added their firm conviction that the generality of the Irish ardently desired instruction. From these resolutions, the noble lord said, it seemed apparent that there was an anxiety and determination on the part of the people to read the Scriptures; they only wanted funds to effect their objects, which he did not doubt would soon be supplied to them. He also read a letter or supplication from the Roman Catholics of Kerry to the titular bishop, in which they strongly pointed out the great importance of reading the Scriptures, and expressed an ardent desire that their children might enjoy the benefit which others possessed, in bringing them acquainted with the truths of salvation.

The Rev. Hugh McNeile related the following anecdote: When I was curate in the north of Ireland, said he, I went in one day to a cabin, where the occupiers were all Catholics; they, as usual, gave me the kindest reception, and listened with much pleasure to the chapter which I read, and to which I had not then time to add one word of note or explanation. A young man, son to a respectable baker in the village, happened to be present, and listened attentively. About three months after, he called on me at my lodgings to consult me, as he said, about a case of conscience. He said he had abstained from going to Mass for several weeks, and come by a bye-path over the fields to my church, on Sunday evening; that the Priest missing him of late called on his mother during his absence, and his mother promised he should go to Mass next Sunday. Now, said he, I don't like to go to Mass, nor I don't like to make mother tell a lie. So, Sir, I tell you what I consented to do,—I told my father, that if he would come with me to the Priest, I would put three questions to the Priest, and if the Priest could answer these three questions satisfactorily, I would go to Mass, but if not, I'd stay away. The questions which I mean to ask are these:—1. What authority he finds in Scripture for requiring me to confess my sins to him? 2. What authority for the doctrine of Purgatory? 3. What authority for praying to the Virgin Mary? Now, Sir, would you advise me to go, and ask these questions? Seeing the young man thus primed and loaded for the interview, I counselled him by all means to go. He did so, but the Priest positively refused to answer him at all. He told him it was his duty to hear and obey his Church, and ask no questions. What was the consequence? The young man openly renounced Popery, and came thenceforth to my church at noon. But what was the further consequence? Not one of the people of the village or country about, would purchase a loaf of bread of the young man's father. His trade was ruined. He was obliged to leave the country, and has since established himself quietly and prosperously elsewhere, and the son has gotten an employment, in which he conducts himself honestly and uprightly. I will not mention his name; he lives near Dublin.

Rev. Mr. Carlisle of Newry said, the people of Ireland had begun to examine for themselves; a spirit of inquiry and energy had been excited in the Irish mind, which would be found irresistible in its effects. As soon might a man attempt to overthrow an avalanche with a straw as to say to that mind, "Thus far shalt thou go and no farther." The people were now determined to hear the Gospel, and he knew a minister who had been obliged to request his own people to stay at home, even on the Sabbath, to make room for the crowds of Catholics who pressed to hear the word of God. In other cases, the buildings were found too small to contain the hearers, and they were obliged to worship the Almighty in open field, under the broad canopy of heaven. The places of worship were frequently so thronged, that crowds might be seen standing under the windows. He would venture to state, that there had been at least **THREE THOUSAND** converts from popery to Protestantism in Ireland, during the past year.

Rev. J. W. Cunningham said, Though I was convinced before I went to Ireland, by what Lord Farnham had said, that much was done; yet, when I went there, I found that not the half—no, not the hundredth part had been told. Why, my Lord, my brother, and myself, were immeasurably astonished—our hearts glowed, our pulses beat with renewed vigor. No spirit of bitterness is mixed up with their controversies. It is a spirit of pity, of tenderness, of friendship.

Lord Farnham said, The breaking out of the spirit of conversion, now so prevalent,—he who had more experience than most others, knew to be genuine. In some few instances the convert might have relapsed, but the vast majority had firmly adhered to the religion they had embraced. (Applause.) In three parishes in his immediate neighbourhood, on one Sunday last Easter, no less than 150 converts sat down to the Lord's Supper. (Hear, hear.) He had himself closely watched their conduct, and the conduct of their families, and he could bear witness to the exemplary order and decorum with which they were conducted. He could vouch for two or three individual instances which had come within his own knowledge. One of the first instances was, a small farmer, a tenant of his, whose son was sent to the school established in that parish, and who was accustomed to read the Scriptures to his parents in the evenings. This got to the priest's ears, who immediately forbade both the reading of the Bible, and sending the child to school. (Hear, hear.) To the latter the father could not consent; he said, he was ignorant himself, and he could not bear to bring up his child in ignorance too. Shortly after this he fell ill, and the priest was sent for; but he refused to come unless the conditions he had formerly imposed were acceded to. This the poor man, though then supposed to be on the brink of eternity, absolutely refused. He however, recovered, and the conduct of the priest made so deep an impression on his mind, that he determined to hear the Protestant clergyman, and he soon after read his recantation. This so much offended his wife, that she used every sort of stratagem to bring him back to popery; but all was unsuccessful, and the poor man testified so much patience under his persecution, that it had such an effect upon his wife, that she too went to church, and she, too, recanted the errors of popery; and

from his (Lord Farnham's) own knowledge, he could safely assert, that, since the conversion, a more pious and exemplary family did not exist. (Loud applause.) He could multiply these instances, but would content himself with relating one more. A young female went into service in a Protestant family, where she heard the Scriptures read daily. She was soon convinced of the errors of popery, and gave in her recantation.—Her relations were so overpowered, that they forced her to leave her situation, and when they got her home, they used every means, both of persuasion and threats, to induce her to return to Catholicism, but all in vain. At length they actually forced her to go to Mass, and pulling her down upon her knees, the priest read something over her, which she supposed was the confession of her error, and her return to the Holy Catholic church! This happened on one of the festivals on Candlemas-day. The priest then took about an inch of candle off the altar, told her to sew it up in some of her garments, and she would soon be able to resist all the temptations of heretics. (Laughter.) The poor girl shortly made her escape, and travelled twenty miles in order to claim his (Lord Farnham's) protection. He procured her a situation in one of his tenant's parishes and her moral character and general conduct had, ever since been most exemplary. (Applause.) What he had mentioned might be sufficient to prove that the conversions were voluntary and unbought. Another striking instance might be related, of a man who read the Scriptures on his sick bed; and, so thoroughly was he convinced of the errors of his faith, that he not only recanted himself, but induced his wife and all his family to follow his example, (applause;) and, continued his lordship, I can say with pleasure, that there is not a more exemplary man to be found in his station in life in that part of the country. (Hear, hear.) It had been stated in the newspapers, as well as in other public channels, that these conversions were the effect of bribery and secular emolument. This, however, he most positively denied. Out of seven or eight hundred who had read their recantations in the county of Cavan, where he resided, in no single instance was any secular advantage promised or expected; and out of that number, he spoke advisedly, not thirty had relapsed to the Catholic faith. (Applause.)

The Rev. H. T. Newman related the following incident: In one of the remotest districts of Ireland, I met a peasant and his two children. I asked him, "Can you read, my friend?" "No, your honour; but there's my two children can, and that well too—come here, boys, and read for his honor." (The boys were nine and ten years old.) To my surprise and gratification they read fluently. "Ah, my friend," said I to the father, "it was not that way you were brought up when a child." "Troth, ye may say that," he replied, and taking off his hat he exclaimed, with great fervour, "If I had that hat full of gold, I'd give it to be taught as my poor children are—God bless e'm, and them that teaches e'm."

The Hon. and Rev. Baptist Noel said, The number of converts that had lately been made, warranted him in saying that the cause was gaining ground. (Hear, hear.) But it was said by some, that that number was but trivial. That was an old calumny, and a most unjust one; for

he would ask any right minded man, whether the conversion was trivial, when they heard of 170 being converted in one parish? of 700 having come over to the Protestant faith at Cavan, and of which number only 30 had relapsed? If more than 70 at Ballynaslow was a trivial number? if 2,000 public recantations in the course of one month was a trivial number. [Loud cheers.] Those numbers might perhaps make the enemy tremble at the approaching storm. Those numbers might perhaps call out the adverse legion,—but trivial no man could conscientiously call them! [Applause.] If it was the call of the Most High for them to go forward, they need only arm themselves with the spirit of going forward, and they would surely succeed. [Hear, hear.] Then they would not see only 347 masters casting off their bonds; nor 12 from the county of Tipperary; nor 30 from the county of Kerry; then they would not only hear that affecting document of the parents for the education of their children, but they would see Protestantism spreading itself far and wide throughout the whole of the country, no longer confined to the county of Limerick alone, but the whole of Ireland partaking in its blessings.

SANDWICH ISLANDS.

We published not long since a letter from the Missionaries, at the Sandwich Islands, in which they challenged an investigation of their conduct. The trial resulted in their triumph, and the shame of their accusers, who had nothing to allege against them.—Much good will we have no doubt redound to the cause of missions from this vile attempt of its enemies.

—The *Missionary Herald* contains the following

TESTIMONIALS OF THE CHIEFS.

When it was determined that there should be a public meeting of inquiry at Honolulu, the missionaries wrote to the principal chiefs of the islands, informing them of the expected meeting, and requesting them to state in writing, in case they thought proper, their views and feelings with regard to the mission, and particularly whether they perceived any faults in the missionaries, or their proceedings. With this request there was a prompt and general compliance; and the correspondence of the chiefs, in their own hand-writing, and in the native language,* was carried to the meeting, but not used, because it was not found to be necessary.

Several chiefs also wrote letters, commendatory of the mission, to be brought by Mr. Loomis to this country, and made public on his arrival.

As the same inquiries were addressed to all the chiefs, their letters in reply would naturally have—as they in fact have—a mutual resemblance, provided the chiefs all entertained similar views and feelings with regard to the missionaries. There is no reason to believe the chiefs consulted each other to any great extent before writing: in some cases, such consultation was impracticable.

Literal translations of a few of these letters, made by Mr. Loomis, will be published in this

* No one of the Sandwich Island chiefs has yet learned to write the English language. The letter to which the name of Boki is affixed, in a late number of the *English Quarterly Review*, is not to be regarded as furnishing proof to the contrary: this chief, so far from being able to write in English, cannot so much as converse in that language.—*Eds. Miss. Her.*

number; and translations of others may be given at a future time. The originals of such as are now inserted, are among the documents belonging to the Board.

The writers of these letters being generally known to our readers, it is unnecessary that much should now be said respecting them.—*Karaimoku*, whose decease was stated in the last number, long sustained an office of great political influence in the islands.—*Kaahumanu* is now regent: mention has often been made of her in this work.—*Kaikioera* is governor of Tauai, and was once guardian to the young king: honorable mention is made of him in the journal of Mr. Whitney, published in the *Missionary Herald* for June and July.—*Kinai* was one of the wives of Rihoriho, and sustains a good reputation for piety.—*Opia*, or as she denominates herself, *Namahana*, was one of the wives of Tamehameha: she has been too often introduced to the notice of our readers to need a description here.

From Karaimoku to Mr. Bingham.

Honoruru, Oahu, Oct. 28, 1826.—Love to you Mr. Bingham. This is my opinion concerning all of you missionary teachers of us. I know of no faults in you. If I knew of any I would mention them to you. No, ye are upright. When you gave us the *palapula*, [instruction in reading, writing, &c.] we learned: when you gave us the word of God, then we obeyed. Our females are sacred. We have learned the word of God; but foreigners come here and commit wickedness in our land—men from America and Britain. Be not agitated; it is on our account you are blamed; it is not yourselves. Here is my mind with the word of Jehovah. I have given my heart unto God, together with my body, and my soul. I have become one of the church of Jesus Christ. Examine, ye Mr. Bingham and company, my sentiments, that ye may know; and if ye desire it, transmit my communication to the United States, to our chief, [the President.] It is with yourselves to do it. Affection to our chief in America—love to him.

KARAIMOKU.

From Kaahumanu to Mr. Loomis.

Kairua, [Hawaii] Nov. 15, 1826.—Love to you Mr. Loomis, together with Mr. Chamberlain, and Mr. Ruggles, and Mrs. Loomis, and Mrs. Ruggles. I have affection for you, Mr. Loomis, on account of your having asked of me what are your [missionaries'] faults. This is well. I now tell you truly, I know not what your faults are. One thing concerning you I do know—Of the word of God, which ye have told us, my heart knows it is a very good thing. I now regard it—there am I. I shall not return back—there am I for ever. I know not a fault of you that can be mentioned; nor am I acquainted with any fault of Mr. Bingham, or of Mr. Bishop, or of Mr. Thurston, or of Mr. Whitney, or of Mr. Ely; of all of you not the least fault is known by me. It is your countrymen that make confusion here—men from America and England, and we also are censured by them. We shall not, however, turn back. But my opinion is that our fault is this—the people in general follow greatly after Jesus Christ. It is not on account of us [chiefs and missionaries] merely, that their hatred is excited; such is my opinion.

I say unto you, give my love to the President

of the United States, and also to all missionaries and all brethren. Our love is there. Tell them all how my heart is led into the wonderful works of Jehovah. Our hearts were led thither by the Spirit of God. There are we all. We and all our friends will not again turn back. The evil comes for us all; but we shall not be deceived by their attempts to ensnare. Theirs is certainly the fault. We are sure of it.

ELIZABETH,
the sister of you all. We are all the servants of Jesus Christ.

From KAIKIOEVA and his Wife to Mr. Loomis.

Waimea, [Tauai.] Nov. 13, 1826.—Love to you Mr. and Mrs. Loomis. We both feel affectionately towards you two, on account of your returning to America. These are the sentiments of us two for you both.

Tell the Directors of missionaries our sentiments. We two know of no faults of any of you, which we are able to name—no, none at all.

The good is what we do know, even our salvation by God, our common Lord Jesus Christ. On that account we both have forsaken the evil, in which we formerly lived. Now we two are seeking a new life for us for the present time—the new kingdom of Jesus Christ, even everlasting life in the world of light.

Love to you all my brethren.

KAIKIOEVA, and
AMELIA KAIKIOEVA.

From Kinau to Mr. Bingham.

Honoruru, Dec. 3, 1826.—Love to you, beloved brethren. This is my sentiment concerning you. My mind admires the mercy of God in sending, you, the company of missionaries, that we might know the true God, even Jehovah. We do know the excellency of the word of God. It is an exceedingly good word; but we of mankind commit wickedness,—disobey thy word and thy law. That is good, which is according to the voice of God's righteousness. In him, indeed, the soul may rejoice on account of salvation.—Where are you, the company of missionaries? The word of God is that which you have made known to us. I have not seen any faults in you, my parents. The child has not perceived the fault of the parents. This is the word of the parent to the child, goodness, salvation, righteousness. The missionaries are my parents in this life, but the father of my Spirit is Jehovah and Jesus. Good is that which missionaries have spoken to us. From God is their word, which they have spoken to us the disobedient of this earth. Good are the words of the missionaries. From the voice of God are the instructions, which they have made known to the unenlightened of this land. Very just are the instructions, of the missionaries in blemishing their hearts, in keeping the love of Jesus. Great was the love of God, in giving them.

Turning are our minds to the instructions of the missionaries, to the word of God, to that which is right. We have perceived the goodness of their message—it is very excellent.

Where are you, my father Bingham? My thoughts are upon the word which ye have made known, the mighty voice of Jehovah, and his preserving care over you and us sinners. Long-suffering has he been towards our trespasses against his only Son Jesus, our Mediator. God knows of

the justness of your instructions. Jehovah, our Father in heaven, has preserved you.

May we be saved by Jesus Christ.

KINAU KAMEHAMALU.

From Opiia to Mr. Loomis.

Honoruru, Nov. 16, 1826.—May you two, Mr. and Mrs. Loomis, be saved by Jesus Christ our Saviour to save. I have affection for you, who are about to return to America. Great is our love to you two. Tell the conductors of missions, that we know of no fault of yours that we are able to mention. You, teachers, are not to blame. You have not given the evil to us. You have not exhibited any thing to us that is bad. Good is what you have made known, even the Saviour our Lord Jesus Christ. Happy now are we, the company of dark minds, for we know what is the righteousness of Jesus. Here is the wickedness, from the sea [or foreign countries.] Their wind [or influence] is evil. It does not accord with our sentiments.

LYDIA NAMAHANA.

From the New-York Observer.

ONE CAUSE OF SPIRITUAL DECEPTION.

Messrs. Editors,—Through the medium of your paper, I wish to place before the Christian public, what I conceive to be one source of deception in the obtaining of religious hopes and comforts, viz. a servile imitation of something, a successful experiment of which is said to have been made by others. I will illustrate my meaning by stating a fact.

A certain woman, several years ago, gave me this account of the manner in which she obtained a hope that her sins were forgiven: Being in trouble about her spiritual interests, she set apart a day for prayer. For a while she prayed in a kneeling posture, without obtaining any relief. At length she recollects that she had heard a minister tell of his getting relief, when under conviction, by falling on his face to the earth. She determined to do the same; and, as soon as she made the experiment, was immediately relieved.

I would here remark, that the Saviour, in whom this woman professed to believe, was not the 'mighty God,' but one of a nature infinitely below him. This circumstance, I conclude, will be enough, among the orthodox, to make her religion appear doubtful. And does not the manner in which she first gained her hope, tend to increase our doubts of the genuineness of her religion? When she fell prostrate on the earth, she evidently did it with an expectation, that this posture would be the means of her conversion; and this expectation was not built on any promise of God's word, but on the circumstance, that this experiment had in another case proved successful. But how, I would ask in the first place, did she know that the man, who told her that he was converted in this way was a sound convert? They, who thus compare themselves among themselves, are not wiser? This is making something else, besides the word of God, the standard by which to judge of our religion. The word of God has not informed us, that the man who falls upon his knees, or stands on his feet, shall obtain mercy.

Let us now suppose that the man, who gave this account of the manner in which he obtained relief, was a true convert; and that his conversion took place at the time which he related; still it would by no means follow, that whoever imitated him, in a certain external process, would also become a true convert. A *promise from God* can be relied on with the greatest confidence. As certainly as one, who has complied with the condition of a divine promise, has obtained the good promised, so certainly *every other individual*, who complies with the condition, will obtain the promise. Did Paul, on the promise made to penitent sinners, *repent and obtain mercy*? Then every other sinner who repents, though he be a bloody persecutor, will obtain mercy. But none will pretend it can be inferred, that because Paul obtained mercy somewhere near the city of Damascus, therefore every other sinner, who shall go to the same spot, will there meet with Jesus in the way, and obtain forgiveness of his sins. Peter *went out* and wept bitterly, and was forgiven: but another sinner *may go out*, and even *weep bitterly*, and still remain unforgiven. Our imitation of Peter in every other particular will not ensure forgiveness, should we fail to imitate him in the exercise of godly sorrow for sin; for it was this, and not his tears, nor the circumstances of the place where they were shed, which restored him to the favour of his divine Master.

Some perhaps, will think, that proof of the woman's conversion, in the case stated, is derived from the *relief* and *comfort* of mind which were immediately consequent on her trying the experiment. There is no reason to doubt that she was immediately relieved, and that her distress was succeeded by joy. Now if all relief of mind is conversion; if a transition from distress to joy, is of necessity the spiritual birth, then the person in question is no doubt to be ranked among the followers of the Lamb. But is not this far from being true? Is it not manifest that the Saviour, in the parable of the sower, did not intend to have his hearers consider the stony ground as, in any degree, a good soil. The good ground he divided into three divisions, according to its different degrees of fruitfulness; and the unfruitful or bad ground he divided into three kinds, one of which he distinguished by calling it stony. On this ground the seed sprang up forthwith, but soon withered away for want of a root to support its growth. This was explained to point out such as receive the word *anou with joy*, and yet do not endure the trials of the way. Is it not perfectly easy to account for the joy of the woman who fell on her face with an expectation that in this way she should be converted? She wished for comfort, and this was the way in which she expected to find it. One of that company of fallen spirits, who are continually going up and down in the earth to deceive and destroy souls, might at that moment have been at her side to help her to some pleasant feeling, which, without the least inquiry into its *character*, she was prepared to consider as the witness of the Spirit: or her own mind, without any foreign aid, might be relieved from distress, at the thought, that she had now done the very thing which would meet the divine approbation.

Joy, in the opinion of many, seems to be the grand evidence of regeneration. When a mind

which has been borne down with anxiety and distress, comes to be filled with joy and hope, it is thought by some, that to entertain a doubt whether this change be a true conversion, amounts almost to a denial of the work of the Spirit. But I think it is evident from that part of the parable of the sower, which has been referred to, that Christ did not make joy, even religious joy, (or that which was connected with receiving the word,) any certain evidence of a true work of the Spirit of God. What is more easy to conceive of than this; that a selfish heart should be joyful in the expectation of being delivered from an eternal evil, which had been for a long time the object of dread? That joy, which is the fruit of the Spirit, and an evidence of regeneration, arises not so much from a belief of our own safety, as from a discovery of the excellency and glory of divine things. Believers are said to *rejoice in the hope of the glory of God*.

There are things which are merely *circumstantial* in the management of the religious exercises of the public assembly, the conference, and the private family. In these things human wisdom is profitable to direct. Such particular methods as appear to be in harmony with the tenor of the Scriptures, and which we have found, on experiment, to make religious exercises interesting and improving, we may consistently recommend to others. But in this case, care ought to be used, lest we should establish in our own minds an infallible connexion between such a course of means (or method of managing,) and a divine blessing; and care should be had that we do not limit the blessing to these particular appendages of religion.

The placing of an undue estimate on such circumstantial of religion, as are not explicitly pointed out in the Scriptures, is exceedingly calculated to produce false, or what are sometimes termed *mechanical* conversions. I would call conversions mechanical, when they are effected by human skill and adroit management, rather than by the power of God; when the distressed mind is relieved of its burden, because a prescribed process has been submitted to, rather than because God has been submitted to and cheerfully obeyed. In the present period of the world, I am apprehensive there is much danger of deception from this source. Persons may think they have discovered a new method of converting sinners, much more expeditious and sure than any before known; and may have such confidence in their system of operation, as virtually to promise all those who submit to it, even with unregenerate motives, that it will issue in the renovation of their hearts. This would be losing sight of our entire dependence on the sovereign operations of the Holy Spirit for the production of the new and spiritual birth. New plans may appear to succeed in producing converts with more expedition, and in greater numbers; but still, if dependence be made upon human inventions, such conversions will not endure like those which have been produced by the Spirit of God, transforming the soul into his own blessed image.

I would by no means intimate, that the science of divinity will admit of no improvements. The greatest improvements, however, in this sacred science, must consist in the clearest understanding of the Bible, and the most exact conformity to it.

as a perfect model. The time was, when many of the ministers of the word did not pretend to call on sinners who were in an impenitent state, to exercise an *immediate* repentance towards God and faith in the Lord Jesus Christ; on the ground that this would be calling on them to go beyond their ability. They preached in a way which tolerated that unholy and guilty inability, which prevents an unregenerate world from immediately returning to God. This way of preaching to impenitent sinners, was calculated to stupify their consciences, so as either to prevent or delay their reconciliation to God. In this particular there has, no doubt, been a great improvement in the method of preaching; yet the improvement does not consist in any human invention, but in a better understanding and a closer adherence to the word of inspiration. The Scriptures manifestly authorize us to call on impenitent sinners immediately to repent; unbelieving sinners, to exercise faith; proud sinners, to be humble; dead sinners to be alive; totally depraved sinners, to cease to do evil and learn to do well; and unregenerate sinners, to make them a new heart and a new spirit. If sinners are ever so averse to comply with these requisitions, it gives the preacher no right to relinquish or abate the claims of God. Fully to state, explain, and urge these divine claims, is to make our preaching harmonize with God's revealed will: and this must be using the most probable means for bringing sinners to immediate consideration, conviction and humiliation before God.

So long as our improvements in theology consist in a better knowledge and imitation of the holy Scriptures, they are improvements indeed; but when we become wise above what is written, the cause of truth is in danger. Should we, after having shown that sinners labor under no *natural inability* to become Christians, represent their *moral impotence* as a difficulty of such insignificance as not to need any special agency of the Holy Spirit to remove it, we should do that which is calculated to provoke God to withhold that special agency; and if that special agency be withheld, the most skilful management to effect the conversion of sinners, will prove to be the merest folly. We, who are mere instruments, must never affect to possess that power which belongs only to God the supreme Agent.

As to that power, which changes the hearts of men, the apostles did not claim to be in possession of it. They appeared to be fully convinced, that, through the perverseness of the heart, no man could come to the Son, except by the special drawing of the Father. Nor did they wish to conceal from the sinner his dependence on the grace of God.

It is devoutly to be wished, that all who take an active part in promoting revivals of religion, (and all ought to be desirous of promoting them to the extent of their ability,) may have a good understanding of the word of God, and be richly endowed with the Spirit of Christ; that their sole object may be to effect in fallen men a real transformation of character; making no dependence on any device of their own or of another's; but rather on the most undisguised exhibitions of truth, set home by the power of the Holy Ghost. That revivals, which are the result of such exhibitions of truth, accompanied with the power of God, may prevail through all Christian countries,

and extend their sanctifying influence to the ends of the world, must be the heart's desire and prayer of all, who have themselves known the grace of God in truth.

ARISTARCHUS.

From the New-York Baptist Register.

STAGE TRAVELLING.

Mr. Editor,—I was under the necessity a few weeks since, of performing a journey of about 180 miles in the stage, and as I had engaged to go immediately after having attended a very interesting religious conference, and being convinced of the importance of the disciples of Christ following the example of their Divine Master, I had determined in my own mind, to introduce the subject of religion each day, to those who might be my fellow travellers, in hope that if I met with the friends of Christ, it would tend to our mutual edification and comfort, or if my companions proved to be impenitent sinners that they might be awakened to a sense of their situation, and ultimately be saved by grace. The journey has been accomplished, and feeling a peculiar gratification in reviewing the events connected with it, I have on the request of several friends, concluded to send you a brief account of it; and if you think proper to give it a place in your valuable paper, it is at your disposal.

On Monday, June 4, I entered the stage at O. and found I was seated with seven passengers, myself making the eighth. All my fellow passengers, were to me total strangers. However, immediately after the stage started, I introduced the subject of religion, and soon found to my joy, that one of my companions in travel, was a minister of the gospel, whose residence I learned was in Utica, and who very feelingly and affectionately entered with me on the subject. Previously to the termination of the first stage, a young lady who had been dandled on the lap of affluence, and who had gone all the rounds of the vain amusements of this world, took a part with us in the conversation, and after giving us some accounts of her life, informed us, that only a few weeks before, she had been translated out of darkness into God's marvellous light.

At the commencement of the next stage, we had an addition of three passengers, a gentleman his wife, and their son. Before entering the stage I had requested of the young lady, if agreeable to her, that on resuming our seats, she would relate to us the reasons of the hope she had of her conversion to God: and on all being seated, the clergyman having signified his wishes, that the conversation should proceed, the young lady commenced, and gave a very clear and satisfactory relation of the exercises of her mind, that resulted in her being justified by faith, and having peace with God through our Lord Jesus Christ. It was truly interesting, and although I have been a professor of religion many years, and have heard a great number relate their religious experience, yet I never listened to one with more interest and heartfelt satisfaction, than I did to this. Every circumstance connected with it tended to increase my joys, while I found most strikingly realized in the person of this stranger, the force of that saying of the apostle John, "Whosoever loveth him that begot, loveth him also that is begotten of him."

I know not, that in time, I shall ever see that person again, but I trust we shall meet before the throne of the Great Jehovah, where all the saints will at last be assembled. Peculiar, however, as was the effect produced on my mind by the young lady's experience, I was not alone. All the passengers appeared solemn, while the lady who last entered the stage, became finally so much affected, that, unable any longer to suppress her feelings, she wept aloud. This seemed to produce no inconsiderable effect upon her husband, down whose cheek I discovered occasionally the silent tear irresistibly stole its way. Thus passed the time till we arrived at the place of exchanging horses. On resuming our seats and the conversation, I learned that during the time of our last stopping, the elder lady, in conversation with the other, informed her that she had several years before been the subject of similar exercises to those she (the young lady) had just before described, but owing to the troubles and perplexities that attended her in the situation in life in which she was placed, she had become in a great degree cold and stupid, and had concluded that her heart had never been made the recipient of God's grace. The knowledge of this fact in connexion with what had before transpired, gave a peculiar zest to our conversation, until we arrived at the village where our fair passengers and their friends were to leave us. While the stage was waiting at the Post Office, the young lady stepped up to the clergyman and myself, and informed us that the elder lady had expressed a very particular desire to be remembered in our prayers, that the Lord would restore unto her the joys of his salvation, and proposed, that although we might be separated from each other, we should individually, at the time of the setting of the sun, make the case of the elder lady a matter of special prayer to God. We each accordingly engaged so to do, and I can say with propriety, that in performing this vow, I enjoyed as much freedom at the mercy seat, as I ever did in my life. Nothing of a very particular nature transpired during the rest of that day's journey. The religious conference was continued, and for the last twenty miles was joined by two young men who entered the stage. Tuesday re-commenced my journey with ten passengers beside myself. As was the case the day before, on looking round I found all my fellow travellers were to me entire strangers. Agreeably however to my determination, I endeavored to introduce the subject of redeeming grace, and found ere long, to my joy, that four of the passengers had experienced its soul refreshing influences. The day was spent in discussing the subject, and although I know not that any particular effect was produced on the minds of those who heard us, yet they gave very respectful attention.

Wednesday, I was engaged in the business that rendered the journey necessary. The person with whom was my business and myself were perfect strangers; yet we soon became partakers of that pleasure which the children of God experience, when they meet as strangers in the flesh, but feel themselves as fellow citizens with the saints, and of the household of God. It is often said that masonry makes warm friends of strangers; but I found religion in this case, possessed advantages far superior, as it made us partakers of those spiritual joys which so often proved an antepast of heaven.

Thursday morning, I again entered the stage on my return home, and again found myself with ten persons who were total strangers. Before entering the stage I had, in view of my journey from home, renewed my vows to pursue the same on my return. But on entering the stage my faith almost failed. Among the passengers were three, who I learned were merchants on their way to New York, and a lady very richly dressed, whom I supposed was the wife of one of the merchants, that appeared to be an European. Fearing I was the only one on the Lord's side, and my wicked heart suggesting to me, that my remarks might in the view of my fellows, be conceived as the uttering of words without knowledge, and I thus became the means of injuring the cause of Christ. I had a most severe trial in view of performing the vow I had made to the Lord. When I took my seat in the stage the merchants were conversing on the subject of agriculture, which occupied the attention of all for about half an hour, when there was a suspension of all conversation. At this moment, feeling that I had vowed to the Lord, and could not go back, (though I knew not whether my fellows were saints or sinners) I ventured to introduce the subject of religion. After a little conversation, I repeated the occurrences of Monday, and when I had mentioned the effects of the young lady's experience upon the elder lady, and the vow we had made to pray for the latter, one of the merchants, (the European) gave vent to his feelings in a short, though very pathetic vocal prayer, sufficiently loud to be heard by all the passengers in the stage. This was a most interesting moment to my soul, the like I had never before either heard or seen, and "while memory retains her seat," I think it will never be forgotten. This event commenced more fully our religious conference for the day, and tended to shew who were on the Lord's side, and who were not; and I leave you to judge the agreeable nature of my surprise, when I ascertained that the three merchants and the lady, the very person whose appearance created the unpleasant feelings I experienced on first entering the stage, were partakers of the same like precious faith with myself, and had been enabled to drink of that river, the streams of which make glad the city of our God.

The whole of the rest of that day's journey was to my soul as "a feast of fat things full of marrow, of wines on the lees well refined;" and so deeply were my newly formed acquaintances and myself impressed with the conviction, that the Lord, in answer to the prayer that was offered in the stage had really lifted upon us the light of his countenance, that the day glided away almost unheeded. We travelled till eleven o'clock at night, and yet we never left the stage but to take our meals, till the day's journey was accomplished, while our religious conference was uninterrupted by any stops made by the stage.

Friday was occupied in business.

Saturday morning, I again took my seat in the stage with eight other passengers. Here a chilling frost came on, I was the only person in the stage advanced in life; the rest were all quite young men, and four of the number appeared to be under the influence of ardent spirits. I endeavored to perform my vows again, but found for the first time since I left home, that I was alone

on the Lord's side. I also discovered from the conduct of the four young men, that to dwell on the subject of religion, interesting as it had been to me before, would now be casting pearls before swine, who would "trample them under their feet, and turn again and rend" me. I accordingly after offering them a word of admonition, passed the morning in silence. In the afternoon those young men left the stage, and their places were filled by others whose views, feelings, and conduct were widely different. The subject of the love to God to man was again our topic; and the few hours of the afternoon passed away ere we were aware. At the close of the day, I found myself again in the embraces of my family, richly laden with a sense of the goodness and mercy of God.

Thus my brother, I have given you in detail, a brief account of my journey. Many interesting particulars have been necessarily omitted, but what I have stated, will show the importance of Christians appearing on the Lord's side wherever they are. It is true, they may sometimes be situated as I was on Saturday, but the fear of that should not keep them silent. My fellow travellers, who were not professors of religion, did not interrupt us nor manifest any particular disrelish to the conversation, while it is evident, to one wanderer, it was blessed.

I have been under the necessity to travel much in my younger days, but I have to acknowledge I have been shamefully deficient in letting my light shine, when away from home. On this subject I ever felt much regret, but never more than in contrasting my last journey, with the many I have performed before. I do hope that this narrative may be the means of encouraging both ministers and private brethren, when duty calls them to travel, to use their exertions to have Jesus Christ and him crucified the topic of conversation. It will no doubt furnish them much enjoyment, and at times make them acquainted with some of their heavenly Father's dear children, with whom they will experience a satisfaction, the world cannot give nor take away. May the Lord give his children more boldness in his cause every where, and enable them so to "let their light shine, that others seeing their good works, may glorify their Father which is in heaven."

MORE MISSIONARIES TO THE HEATHEN.

On the 21st of March last, Rev. F. G. Kayser and wife embarked, as Missionaries of the London Missionary Society, for the Cape of Good Hope; on the 26th, Rev. H. Nott and his companions for the Society Islands; on the 4th of April, Rev. J. J. Freeman and family, and Mr. and Mrs. Canham, for Madagascar; on the 10th, Rev. J. C. Thompson and wife, and Mr. W. B. Addis, for Quilon; Rev. W. Miller and wife, for Nagracoil, India; on the 11th, Rev. W. Reeve and family, and Rev. S. Dyer and wife, for Singapore; Rev. R. Jennings and wife, for Chittoor; Rev. H. Crisp and wife for Cuddaah, and Miss Newell for Madras. In reference to those numerous departures the Directors say,

Perhaps at no period of the Society's history, since the sailing of the ship Duff, have the Directors ever sent out so many laborers together: within a month, Thirty-one Persons, including families, have launched forth upon the deep, destined to far distant shores. These numerous embarkations, while they have produced a very extensive outlay, evince the disposition of the Directors not to slacken their hands in the im-

portant cause which the Society has embarked; but to go forward, relying on the co-operation of its numerous friends, and, above all, on the effectual blessing of Him who has said. *The silver and gold are mine and whose also is the greatness, and the power, and the glory, and the victory.* On behalf of this numerous band, we entreat the prayers of the members and friends of the Society; that they may all arrive in safety, and be made lasting blessings to them who are now ready to perish.

On the 28th of May, the Committee of the Church Missionary Society dismissed the following Missionaries to their respective stations, viz. Rev. Thomas Davey and wife, on their return to the W. Africa Mission, Rev. J. Latham and wife, for North India, Rev. P. P. Shaffer, for South India, and Miss Anna Maria Bailey, for New Zealand.—*Lond. Miss. Reg.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, AUGUST 4, 1827.

THE PRESBYTERIAN CHURCH.

The General Assembly of the Presbyterian Church in the United States of America, on the 1st of June, 1827, had under its care Sixteen Synods, viz.—The Synod of Albany, containing 11 Presbyteries; the Synod of New-York, 5; the Synod of New Jersey, 5; the Synod of Geneva, 6; the Synod of Genesee, 5; the Synod of Philadelphia, 8; the Synod of Pittsburg, 7; the Synod of the Western Reserve, 4; the Synod of Ohio, 7; the Synod of Indiana, 4; the Synod of Kentucky, 5; the Synod of Virginia, 3; the Synod of North Carolina, 5; the Synod of Tennessee, 4; the Synod of West Tennessee, 4; the Synod of South Carolina and Georgia, 6.

The number of presbyteries, 89; of ministers of the gospel, 1,214; of licentiates, 218; of candidates for the gospel ministry, 229; of churches, 1887; of additions to the full communion of the church during the last year, 12,938; of persons now in the full communion, 135,285; of adults baptized during the last year, 2,965, and of infants baptized in the same time, 10,229; making a total of 13,194 cases of baptism.—Increase of ordained ministers since the last year, 87; notwithstanding the loss of 17 by death. In the same time the increase of licentiates has been 31; of candidates, 25; of churches reported, 68; of persons now in full communion of the presbyterian church, 7,793; and of baptisms, 344. The number added to the full communion of the church in 1826, was 12,171; and the increase, in the additions of this year is 767.

The vacant churches, under the care of the General Assembly, exclusive of those who have stated supplies, at present amount to 700. Most of these are unable singly to support a pastor; but by being united, two or three of them under one pastoral charge might do it; could the requisite number of faithful and able ministers be found.

DEDICATION.

A new Presbyterian Church in the city of Troy, N. Y. was recently dedicated to the worship of the Triune God. The services were introduced on the occasion by the Rev. Dr. Chester of Albany—Prayer by the Rev. Mr. Chever, and a Sermon by the Rev. Dr. Griffin of Williams' College.

A new College edifice is now erecting in Williams-town. Dr. Griffin made a short address at the laying of the corner stone, in which he remarked that the permanence of the college might, from the erection of another edifice, be considered as established beyond a doubt.

EDUCATION SOCIETY.

The Treasurer of the Female Education Society, of New-Haven, acknowledges the receipt of the following sums, since the last annual meeting, July 5th, 1826.

1826—July 28th, From the Female Education Society, Hartford, \$73, 56
 Sept. 13th, From the Female Mite Society, New Milford, 13, 00
 Sept. 15th, From the Female Education Society, Norwich, 30, 00
 Oct. 25th, From the Female B. Society, Litchfield, 30, 00
 1827—Jan. 27th, From the Female B. Society, Willington, 8, 00
 Jan. 31st, From the Female B. Society, Litchfield, 24, 60
 Also, ten dollars in Eagle Bank bills, which sold for 1, 50

From Individuals.

From a Female friend, of Lebanon, by Mrs. Silliman, 3, 00
 From a Female friend, West Greenwich, by Mr. Howe, 6, 00
 From a Female friend, of North Killingworth, 1, 50
 From a Female friend, of New-Haven, 1, 00
 From a Female friend, New-York, 1, 00
 For articles sold, 29, 16
 By taxes, 18, 04
 Remaining in the Treasury, July 5th, 1826, 178, 69

Whole Amount.

\$419, 06

Monies Expended.

For clothing,	\$82, 19
For Shoes,	23, 85
For Hats,	15, 00
For Tayloring,	29, 85
For Washing,	95, 13
Remaining in the Treasury, of which \$40, belong to the permanent fund,	246, 02
	173, 03
	419, 05

SECRETARY'S REPORT.

Your committee report that they have received since July 5, 1826, to the present time, the following articles of clothing for the benefit of this Society.

From the young ladie's Union Society, of Kent, 3 sheets, appraised at 4, 50
 From ladies of Huntington, 3 pair of yarn socks, 1, 25
 From ladies of Stratford, by Rev. Mr. Bacon, 5 shirts, 5 pr. of thread stockings, 2 pr. of thread socks, 1 sheet, 1 vest pattern, 12, 83
 From a lady of Lebanon, by Mrs. Silliman, 1 sheet, 1, 00
 From ladies of Lebanon, 1 piece of linen, 1 cotton shirt, 1 pr. of stockings, 5, 92
 From a lady in New-Haven, by Miss Whittlesey, several articles of clothing 19, 50
 From a lady in South Woodstock, 2 pr. of pantaloons, 1 cloth vest, 9, 50

From a lady of the same place, 1 cotton vest,	1, 50
From ladies of Torrington, 26 1-4 yards of full cloth, one pr. of socks,	22, 47
From ladies of New Milford, 5 shirts, 2 pr. of stockings, 40 yards of flannel,	30, 25
From ladies of Milford, 3 pr. of stockings,	2, 00
From a friend in New-Haven, 1 vest,	1, 50
From a lady in West Greenwich, by Mr. Howe, 2 shirts,	3, 00
From ladies of Litchfield, 7 shirts, and other clothing,	12, 75
From Willington, clothing,	7, 00
From Middletown, clothing,	13, 84
From the ladie's Charitable Society, of Munroe, bedding and apparel,	30, 40
From the Female Benevolent Society, of Middlebury, by Mrs. Bradley, 30 yards of flannel, 1 shirt, 2 pr. of socks,	17, 00
From a lady in New-Haven, 6 linen collars,	1, 20
From ladies of New-Hartford, clothing,	6, 00
From ladies of Washington, clothing,	15, 94
From the ladie's society of Stratford, 8 shirts, 2 pr. of socks, 3 pr. of stockings,	11, 50
From a poor woman in New-Haven, one coat,	3, 50
Total,	\$224, 35

PALESTINE MISSION.

Extract of a letter from the Rev. Mr. Bird, to a friend in this vicinity, dated Beyroot, February 17, 1827.

DEAR SIR,—

The kind letters of yourself and your sister, by Mr. Brewer, reached us only a few days ago. Mr. B. you will have seen did not come hither himself, and the letters were unfortunately sent from Alexandria to Damietta, where they remained a month or more. We praise the Lord with you at the little sprinkling of grace that was falling, and hope to praise him more for what we are yet to hear of his refreshing your little vineyard.

You congratulate us on the prospect of receiving a reinforcement of fellow-laborers, and especially a beloved sister among the rest. It was a sweet hope that we had cherished with much fondness, a number of months. You will judge how sore was the disappointment, when the letters which these beloved friends were to have brought, were handed to us by strangers to our faces and enemies of our religion, when we were informed that our two brethren were not only *not come*, but *not coming*, and that our much loved much longed-for sister, on whose pleasant society and needed assistance we had so much reckoned, was left in her native land. Nothing has occurred since we entered the missionary life, that has been more hard upon us than this, unless we may except, perhaps, the death of our beloved brother Fisk. But in these feelings no doubt we have much that is earthly. Your account of revivals is cheering; and had we the foundation to build on here that you have, we should almost expect a revival in Beyroot. We have indeed foundations here, but as David says, they "are all out of course." There is the Bible among some; there are priests and churches and some historical knowledge among all classes of Christians. But fables and false doctrines spoil the whole. The *new heart* is scarcely heard of among them, much less do they understand what it is, and take measures to obtain it. I say had we a foundation, we might expect a revival here such as you have. Public attention has never since our arrival been so much awakened here to the subject of religion, as it is at present. The year commenced with a concerted onset against

1827.]

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22, 47
30, 25
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us from all quarters. The Maronite Patriarch, after three years' comparative silence, sent forth a second proclamation, exposing all our "arts and artifices to deceive the simple," and denouncing excommunication against all his people who should dare to have any connexion with us either worldly or spiritual. The Papal Greeks did the same. Even the Orthodox Greeks, who hitherto had been comparatively friendly and open to access, published in their church here, an anathema scarcely less severe than those of the Papists. The people were struck with a general panic. The school, before so promising, was broken up. People who had been in the habit of coming to our houses, were pointed at, and threatened, and persecuted. The teacher of the school was thrown into prison under the false accusation of having committed an odious crime. A young Greek Arab staying at my house, had his goods seized in town, and was threatened to be taken from my house by violence. all this, however, we are quite confident, has done good. It has established such as were wavering between two opinions, and convinced them of what before they did not know; viz. that their churches have more of angry violence and injustice than of Christian love. Two have been excommunicated by name from the Maronite Church, and two or three will probably be so, from the Greek. With regard to the mania that has seized the Greeks, it is but fair to say, that it seems to be confined to this single place, and for the most part to a single individual, the agent of the Bishop. He is a very rash man, and though many, especially of his family connexions, are now in opposition to us, yet little or nothing would probably have been said or done, had he remained quiet. The young man I have mentioned in my family, is a connexion of this agent. The latter has succeeded in exciting the feelings of the family against him to that extent, that the youth says he shall ship himself off to Alexandria the first opportunity. He came here quite careless, and seemed a mere lounger. But after reading and hearing a day or two about the gospel, he began to doubt the correctness of the doctrines of his Church, and now seems speculatively at least, an entire Protestant. He bears his persecution with great equanimity. "Let them take my chest," he says, "and my clothes, and my money, my gardens, and all. God will take care of me." It is very comforting to us that God seems to be mindful of us in this land of our banishment. He seems disposed to glorify his word to this people, though spoken in stammering and much weakness. Six individuals have given sufficient evidence of being born anew, to induce us to admit them to our Christian communion and fellowship. Of three or four others we have strong encouragement to think the same change has been wrought in them. Remember us occasionally in your prayers.

Yours affectionately,
ISAAC BIRD.

From the *Connecticut Observer*.

CONFERENCE OF CHURCHES.

MR. EDITOR.—From some facts which I have ascertained since the meeting of the General Association of Connecticut, I deem it expedient to make a few remarks, on the subject of *Conferences of Churches*, by way of explanation.

I stated the fact, before the General Association, and at the public meeting on Wednesday, that Conferences of Churches had been established in several parts of New-Hampshire; the good which had resulted from their establishments generally through the State. I did not mention, particularly, the *kind* of Conferences which we have, nor was I requested to do it. For particular reasons I consider it expedient to give some further information on this subject.

The general plan of the Conference with which my church is connected is this:—it embraces the churches within the bounds of the Association, and holds one meeting annually, at such places as the Conference shall appoint. Each church sends one Delegate to accompany the Pastor. We meet Wednesday, A. M. and open with a sermon.—In the afternoon the account of the state of the churches is presented, within the bounds of the Conference, and in other Conferences by their Delegates.—Thursday morning we have a prayer-meeting. In the afternoon a sermon, the Lord's Supper, and a contribution to aid feeble and destitute churches within the Conference. This is the general outline. Other public exercises may be had, at the pleasure and appointment of the Conference. The general plan of other Conferences is similar to this. Some of them have more than one meeting a year.

These are the Conferences of which I spoke at the meeting of the General Association of Connecticut. Of no other kind of Conferences did I there, nor do I hear, give an opinion.

This is the general plan of the Conferences in Maine, where they have existed for several years, and the good effects of which are thought, there, to be very visible, and very great. Yours, &c.

ROBERT SAGE,

Delegate from the General Association of N. H.
Springfield, June 23, 1827.

WILMINGTON SECOND PRESBYTERIAN CHURCH SUNDAY SCHOOL.

One of our female teachers speaks thus of her class: "It was after holding a prayer meeting for my class, that I discovered M. C. to be under conviction for sin. I was informed by several of them, that after I had dismissed them, they went to another room and held a meeting; after reading a chapter in the bible and singing, they alternately prayed for new hearts." "At a subsequent meeting for inquirers, (says the same teacher,) this M. C. came to me: taking her by the hand, I said, 'Well, my dear, when do you intend giving your heart to the Lord?' Looking up in my face with a tearful smile, she exclaimed, 'I have given my heart to the Lord.' Asking her when, she said, 'To-night, since I came to meeting.' On being asked how she knew that her heart had been changed, she said, 'O! I am so happy—I love the Lord so much, and love to pray to him so dearly.' I asked her if God would not be just in condemning her to everlasting misery? she replied, 'Yes, but he will not.' Why? 'Because he died to save sinners, and I am one. He loves me now, and I love him, and love to pray to him; and he hears me always.' The same evening she thus exhorted one of her mates, with tears streaming down her cheeks, 'O! give your heart to the Lord,—you must give him your heart; you will never be happy till you do.' After a moment's pause she again exclaimed, 'O! won't you give your whole heart to the Lord? This is the accepted time, this is the day of salvation.' This girl, with whom she expostulated, has since found joy and peace in believing." Another scholar of eleven years old, expresses herself thus in a letter: 'I think sin is the most odious thing that ever was, and for all that, I have too much of it yet. I think no person is free from it. O, I cannot express the joy I felt

when I found the Saviour. I have been happy ever since, and I will continue in the fear of the Lord all the days of my life.' Thus we see the Lord hath caused the mouths of babes and sucklings to speak forth his praise.

In our schools we make use of the scripture lessons selected by the parent society; and all those who recite scripture lessons, get the same portion, as directed by them. The library is the only reward for those who make use of it, and to entitle a scholar to the use and benefit of the same, he must attend the school regularly, punctually, and recite his lessons to the acceptance of his or her teacher.—*American Sunday School Magazine.*

NEW CHURCHES IN BOSTON.

There are now building in Boston, including one just dedicated, no less than five houses of public worship, all of brick, viz.

1. One Orthodox Congregational, at the corner of Salem and Bennet-streets, north part of the city,—walls 71 feet by 74, or 68 by 71 in the clear, with a tower and bell. Corner stone laid on the 17th inst.

2. One Orthodox Congregational, at the corner of Washington and Pine-streets, south part of the city, 71 by 70. Walls nearly or quite up.

3. One Presbyterian, Mr. Sabine's, west of Pleasant-street, 64 feet by 74. In progress. The Society is at present worshipping in Boylston Hall, over the Souli Market.

4. One Baptist, at the corner of Federal and Milk-streets, 74 by 86, including the entrance way, with a cupola and bell. Dedicated on the 18th inst.

5. One Unitarian, corner of Washington and Castle-streets, south part of the city. Just commenced.

Since the year 1819 inclusive, there have been erected,

1. One Orthodox Congregational church, of brick, in Essex-street, Rev. Samuel Green, pastor.

2. One Unitarian, of brick, in Chambers-street, Rev. Mr. Barrett, pastor.

3. One Orthodox Congregational, of brick, in South Boston, (a part of the city connected with the rest by a bridge;) now vacant.

4. One Orthodox Congregational, of stone, in Hanover-street, Rev. Dr. Beecher, pastor.

5. One Unitarian, of stone, in Purchase-street, Rev. Mr. Ripley, pastor.

6. One Orthodox Congregational, of brick, in Green-street, Rev. Dr. Jenks, pastor.

Giving a total of six Orthodox Congregational churches, three Unitarian, one Presbyterian, and one Baptist, erected within the last eight years, or now erecting. When it is considered that previous to 1819, there were only two Orthodox Congregational churches in the city, and no Presbyterian, while the number of Unitarian churches was at least nine, this ratio of increase will appear surprising: and it will furnish a sufficient refutation of what is every day asserted at a distance, that Unitarianism is on the increase in Boston.

All the Unitarian churches except one, originated with the Congregationalists. Eight years ago, this denomination was divided, in respect to churches, as follows: Orthodox 2, Unitarian 8. It is now divided thus: Orthodox churches, in-

cluding those now building, 9,* Unitarian do. 11. The proportion of Orthodox churches was then 1 to 4. It is now as 1 to 1 22-100ths!

A change so great, so unexpected, has not been brought about by man's wisdom, but by the mighty power of God. Such a blessing as refreshed the Orthodox churches in 1822-3, causing, in one year, an accession of 283 to their communion; and especially such a blessing as is now filling their hearts with joy and thanksgiving, is productive of consequences which opposers may not duly appreciate. One of the Boston clergymen, a few days since, in reply to a question of our own, estimated the number of persons in the Orthodox Congregational Societies, who give evidence of conversion as the fruits of the present revival, at 600. Another Boston clergyman, in a public Discourse, estimated the whole number of conversions in the city, within one year, at upwards of 1000!—*N. Y. Obs.*

* We here include the Presbyterian church, as it has arisen from a Congregational church within the period named, and cherishes the same sentiments.

From the *Christian Advocate and Journal.*

THE STATE PRISON—OR, A VISIT TO NEWGATE*

It was a fine morning in June, the fragrant flowers bloomed in their native beauty, and the cheerful birds sung among the branches as we travelled along. At length we beheld the prison among the trees at a little distance before us. Ah! thought I, how often has the sight of those buildings struck the heart of a poor criminal with anguish. We travelled on, and when the bell was rung, the gate was opened, and we were conducted by one of the officers of the guard to the different apartments of the prison. Here we saw our fellow mortals doomed—some of them for years, and some of them for life, to hard labour and confinement. The guards on the walls, armed with muskets, the chains worn by some of the prisoners, and the number of criminals, confined, conspire to render the idea of imprisonment in such a place dreadful to the human mind. In vain are flowers, fruit, or herbage, scattered in profusion over the country around the prison: the prisoners see them not. Amid the noise of hammers, axes, saws &c, they may possibly now and then hear the notes of the feathered songsters of the air; but this only serves to tantalize them with the idea of surrounding rural enjoyments from which they are cut off. The prisoner's friends—where are they? Where are the parents who watched over his infantile years—the brothers and sisters who were the companions of his childhood—the wife, the children, whom he once embraced? Where are they? Ah! how painful the thought!

As we went from one apartment to another and beheld these wretched criminals they would raise their eyes towards the door as if to see whether a friend had not come to visit them; but I was a stranger to all of them, and they resumed their labour. I could not refrain from wishing that my little child, who was in my arms, would never be brought to such an unhappy situation. Wretched must that parent be who vis-

* Newgate is the name given to the state prison in Connecticut.

is his son in such a confinement as this. How must a father and mother feel, when the hour of retirement comes, to behold their beloved son locked up for the night within the massive walls of the cells. If such a parent on reflection recollects that he has encouraged his son, either by precepts or example, in any petty acts of dishonesty or licentiousness, how bitter must be his feelings! See him as he slowly wends his ways, from the gloomy abodes of his son, attended by his weeping companion. When he looks back on the days of his son's early childhood, he exclaims, "Had I not suffered his roguish tricks to pass unpunished, he might now have been a useful member of society. But, instead of instructing him with care and correcting him in affection, I suffered him to grow up in ignorance and vice, uninstructed except in mischief, uncorrected unless I was in anger. And I remember, too, that when I drank the intoxicating cup, he partook with me, and when I spent my hours with my bottle companions in licentious mirth, he caught the fatal poison. And oh what is he now."

Perhaps the unhappy mother vents her grief in bitter tears, and reflects with horror on her own foolish indulgence of her child.

Before we left the prison we were conducted down into the caverns beneath. Each of us carried a lighted candle in his hand as we descended into this subterraneous region; and here we were shown the damp room where the prisoners formerly slept.— Happily this practice is now discontinued. We proceeded from one part of the caverns to another, till our guide took us into what he called a sounding room, where the echo of the voice produced a loud and singular sound; and here was a chain firmly fixed, where very obstinate criminals are sometimes chained till they submit to the regulations of the establishment.

This place has been compared by some to the abodes of the wicked in another world, and perhaps it is a very suitable emblem. But though there may be a striking resemblance, yet the one seems infinitely more tolerable than the other. *Here* the prisoner may have food and water, but the wicked wretch confined in the prison of despair may look in vain for a drop of water to cool his tongue. *Here* the criminal may sometimes be solaced with a visit from his friends, but *there* the thought of meeting them leads him to exclaim, "Let them not come to this place of torment." *Here* the criminal may hope for liberation at the end of his term, yea, perhaps sooner, through the compassion of those in power, or even if his confinement is to continue through life he looks forward to the day when his mortal frame shall rest in the quiet grave; but *there* the eye of the unhappy creature looks through the vista of ages to come and sees no end, no end, no end of his confinement and punishment. *Here* the prisoner busies himself in projecting possible methods of escape, but *there* he ruminates in gloomy horror on the impossibility of any escape. *Here* the obstinate criminal, confined in the dark cavern, hears his groans "returned in sad echo," while none is near to pity him. But *there* the condemned soul is not only unpitied but probably tormented by the devil and his angels. *Here* the prisoner, in some instances, may perhaps console himself with the consciousness of innocence, or with the idea that his crimes are not so aggravated as to deserve the punishment inflicted; but *there*

a conviction of having sinned against an infinite God, and slighted infinite mercy, will produce a consciousness that he deserves eternal punishment. Flee from the wrath to come, for mercy yet waits to be gracious to penitent rebels. X. L. F.

SIGNS OF INTEMPERANCE.

Extracts from Dr. Beecher's Sermons on Intemperance.

4. Another sign of intemperance may be found in the desire of concealment. When a man finds himself disposed to drink oftener, and more than he is willing to do before his family and the world, and begins to drink slyly and in secret places, he betrays a consciousness that he is disposed to drink more than to others will appear safe and proper, and what he *suspects* others may think, he ought to suppose they have *cause* to think, and reform instantly. For now he has arrived at a period in the history of intemperance, where, if he does not stop, he will hasten on to ruin with accelerated movement. So long as the eye of friendship and a regard to public observation kept him within limits, there was some hope of reformation; but when he cuts this last cord and launches out alone with his boat and bottle, he has committed himself to mountain waves and furious winds and probably will never return.

5. When a man allows himself to drink always in company so much as he may think he can bear without awakening in others the suspicion of intemperance, he will deceive himself, and no one beside. For abused nature herself will publish the excess in the bloated countenance, and flushed visage, and tainted breath, and inflamed eye; and were all these banners of intemperance struck, the man with his own tongue will reveal his shame. At first there will be something strange in his appearance or conduct to awaken observation, and induce scrutiny, until at length, with all his carefulness, in some unguarded moment he will take more than he can bear. And now the secret is out, and these unaccountable things are explained; these exposures will become more frequent, the unhappy man still dreaming that though he erred a little, he took such good care to conceal it, that no one knew it but himself. He will even talk when his tongue is palsied, to ward off suspicion, and thrust himself into company to show that he is not drunk.

6. Those persons who find themselves for some cause always irritated when efforts are made to suppress intemperance, and moved by some instinctive impulse to make opposition, ought to examine instantly whether the love of ardent spirits is not the cause of it.

An aged country merchant, of an acute mind and sterling reputation, once said to me, "I never knew an attempt made to suppress intemperance which was not opposed by some persons, from whom I should not have expected opposition; and I never failed to find, first or last, that these persons were themselves implicated in the sin." Temperate men seldom if ever oppose the reformation of intemperance.

DIED.—In this city, on the 24th inst. Mr. George Stafford, aged 56.

At Barnesville, in this city, Capt. Eli Barnes 52.

At Orange, Mr. Bryant Clark, 42.

In Wolcott, Mr. Orrin Jackson, aged 41.

Poetry.**THE SWAN.**

I'VE seen the swan, with snow-white breast,
Sitting upon the troubled wave,
Seeming as fearlessly to rest,
As though there was no storm to brave.
Her long white neck was lifted high
Above the troubled element,
While, with the look of majesty,
Still on her gentle course she went.
The rude wave could not penetrate
Her shielded breast, and if a spray
A moment on her white back sate,
It seem'd a diamond in the ray
Of light, which lov'd to glisten there,
Making the fair bird still more fair.

So rests the Christian, when the tide
Of life is surg'd by sorrow's blast,
Its fiercest rage he can abide,
And calmly wait till all be past.
No storm nor angry wind he fears,
His eye is set on "things above,"
While his unwav'ing course he steers,
Scorning whate'er that course would move.
And if for this world's grief, there spring
A tear into his hope-fix'd eye,
Tis but to show the visiting
Of His bright smile that tear can dry,
And serves to lend a moment's grace
Of radiance from his Father's face.

J. L. C.

THE DRUNKARD'S WILL.

I, — — —, beginning to be enfeebled in body, and fearing I may soon be palsied in mind, and having entered on that course of intemperance from which I have not strength of mind to flee, already feeling the evils resulting from it, which I have not resolution to avert, do make and publish this my last will and testament. Having been made in the image of my Creator, capable of rational enjoyment, of imparting happiness to others, and promoting the glory of God, I know and acknowledge my accountability; yet such is my fondness for sensual gratification, and my utter indisposition to resist temptation, that I give up my self entirely to intemperance and its associate vices, and make the following bequests:

My property I give to dissipation, knowing it will soon fall into the hands of those who furnish me with ardent spirits.

My reputation, already tottering on a sandy foundation, I give to destruction.

I give my ability to be useful and happy in life to annihilation.

To my beloved wife, who has cheered me so far in the path of life, I give shame, poverty, sorrow, and a broken heart.

To each of my children I bequeath my example, and the inheritance of the shame of their father's character.

Finally, I give my body to disease, misery and early dissolution, and my soul that can never die to the disposal of that God, whose mercy I have abused, whose commands I have broken, and who has declared that no drunkard shall inherit the kingdom of heaven. S.

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